

MISSION WORK
AMONG THE NEGROES
—AND—
THE INDIANS.

What is being accomplished by means of the Annual
Collection taken up for our Missions.

MEMBERS OF THE COMMISSION

CHARGED WITH DISTRIBUTING THE FUND:

HIS EMINENCE JAMES CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

MOST REV. DR. RYAN,

ARCHBISHOP OF PHILADELPHIA.

RIGHT REV. DR. KAIN,

BISHOP OF WHEELING

BALTIMORE:
FOLEY BROS., PRINTERS,
4 LIGHT STREET.

1893.

Mission Work among the Negroes and the Indians.

FINANCIAL STATEMENT

From January 1st, 1892, to January 1st, 1893.

RECEIVED FROM COLLECTIONS OF 1892.

Archdiocese of Baltimore.....	\$ 2,400 00
“ Boston.....	5,005 00
“ Chicago.....	1,918 00
“ Milwaukee.....*	2,192 79
“ New Orleans.....	947 60
“ New York.....	4,293 27
“ Oregon City.....	90 00
“ Philadelphia.....	6,261 01
“ St. Louis.....	2,382 69
“ St. Paul.....	1,000 00
“ San Francisco.....	1,098 60
“ Santa Fé.....	113 18
Diocese of Albany.....	1,082 35
“ Alton.....	417 70
“ Belleville.....	300 00
“ Brooklyn.....	3,077 68
“ Buffalo.....	990 48
“ Burlington.....	309 00
“ Charleston.....	30 00
“ Cleveland.....†	1,858 54
“ Concordia.....	95 80
“ Covington.....	333 85
“ Davenport.....	668 03
“ Denver.....	310 60
“ Detroit.....	750 00
“ Dubuque.....	1,332 65
“ Duluth.....	82 00
“ Erie.....	416 90
“ Fort Wayne.....	1,294 37
“ Galveston.....	135 45
“ Grand Rapids.....	452 72
“ Green Bay.....	477 27
“ Hartford.....	1,659 08
“ Helena.....	87 15
“ Jamestown, N. D.....	100 00
“ Kansas City, Kansas.....	340 25
“ Kansas City and St. Joseph.....	372 80
“ La Crosse.....	563 66
“ Lincoln.....	206 21
“ Little Rock.....	200 00
“ Louisville.....	909 07
“ Manchester.....	733 40
“ Marquette.....	322 00
“ Mobile.....	193 35
“ Monterey and Los Angeles.....	170 00
“ Nashville.....	227 74

*In this amount is included a legacy of \$1,000 from Mrs. Alice Hussey, \$500 for the Negro and \$500 for the Indian missions.

†Including a legacy of \$100 from Mr. Adam Haefling, Tiffin, O., to be equally divided between the Negro and the Indian missions.

Diocese of Natchez.....	96 65	
“ Natchitoches.....	30 00	
“ Nesqually.....	82 60	
“ Newark.....	1,755 89	
“ Ogdensburg.....	216 25	
“ Omaha.....	324 05	
“ Peoria.....	1,830 00	
“ Pittsburg and Alleghany.....	3,390 34	
“ Portland.....	1,030 70	
“ Providence.....	2,035 86	
“ Richmond.....	237 00	
“ Rochester.....	645 84	
“ Sacramento.....	173 82	
“ St. Augustine.....	72 00	
“ St. Cloud.....	250 00	
“ San Antonio.....	150 00	
“ Savannah.....	200 00	
“ Scranton.....	600 00	
“ Sioux Falls.....	136 60	
“ Springfield.....	1,300 34	
“ Syracuse.....	548 61	
“ Trenton.....	225 00	
“ Vancouver’s Island.....	19 75	
“ Vincennes.....	1,376 42	
“ Wheeling.....	232 23	
“ Wichita.....	68 20	
“ Wilmington.....	450 00	
Vicariate of Brownsville (1891 and 1892).....	67 00	
“ Idaho.....	16 50	
“ Indian Territory.....	52 90	
Interest on Deposit.....	244 00	
Proceeds sale of pamphlets.....	7 30	
Total amount received from collections of 1892.....		\$66,068 09
Balance on hand January 1st, 1892.....		2,327 58
Total.....		\$68,395 67
Balance on hand January 1st, 1893.....		\$498 32

DISBURSED.

Archdiocese of Baltimore.....	\$ 2,300 00
“ Chicago	1,000 00
“ New Orleans.....	2,700 00
“ New York.....	1,500 00
“ Oregon City.....	1,200 00
“ Philadelphia.....	1,500 00
“ St. Louis.....	1,200 00
“ San Francisco.....	500 00
“ Santa Fé.....	2,500 00
Diocese of Charleston.....	1,800 00
“ Cheyenne.....	300 00
“ Covington.....	1,500 00
“ Dallas.....	750 00
“ Duluth.....	500 00
“ Fort Wayne.....	360 00
“ Galveston.....	1,800 00
“ Grand Rapids.....	1,000 00
“ Green Bay.....	1,000 00
“ Harrisburg.....	150 00
“ Helena.....	1,500 00
“ Jamestown.....	1,000 00
“ Kansas City, Kansas.....	1,000 00
“ La Crosse.....	800 00
“ Little Rock.....	1,400 00
“ Louisville.....	1,000 00
Diocese of Marquette.....	500 00
“ Mobile.....	600 00
“ Nashville.....	750 00
“ Natchez.....	2,250 00
“ Natchitoches.....	1,800 00
“ Nesqually.....	1,200 00
“ Pittsburgh.....	1,000 00
“ Portland.....	200 00
“ Richmond.....	1,800 00
“ St. Augustine.....	1,000 00
“ St. Cloud.....	1,000 00
“ San Antonio.....	500 00
“ Savannah.....	1,000 00
“ Sioux Falls.....	1,500 00
“ Vancouver's Island, Alaska Missions.....	2,500 00
“ Vincennes.....	1,000 00
“ Wilmington.....	2,000 00
Vicariate of Arizona.....	500 00
“ Brownsville.....	1,500 00
“ Idaho.....	1,000 00
“ Indian Territory.....	2,000 00
“ North Carolina.....	1,400 00
St. Joseph's Seminary, Baltimore, for the formation of priests devoted to the missions among the colored people.....	6,000 00
Expenses of the Bureau of Catholic Indian Missions, Washington.....	4,000 00
EXPENSES:	
Secretary.....	250 00
Pamphlet on the Negro and Indian Missions sent to all the priests of the U. S.....	282 05
Other printing, stationery, postage, &c.....	105 30
	\$67,897 35
Balance transferred to % for 1893.....	498 32
	\$68,395 67

Mission Work among the Negroes and the Indians.

The communications we publish from Bishops who receive aid from the annual collections for our Negro and Indian missions, show very simply and forcibly the importance and needs of this work. Passages from the letters of Archbishop Jansens, of New Orleans, of Bishop O'Sullivan, of Mobile and of Rev. Father Molony of the diocese of San Antonio, may help to answer a question as to the ultimate outcome of what is being done, that doubtless arises in many minds.

The Archbishop says:

"In another portion of the diocese, at Grossetete Boyou, there is a somewhat similar settlement of negeoes, who before the war were sold in Maryland, to Louisiana Protestant planters. The history of their trials for religion, their constancy to the faith, would embellish a page in the history of the Martyrs of the Church. Much is said of the inconsistency of the negro, but my experience convinces me, that when the negro has been brought up in the knowledge and practice of religion, he is as constant as any white Catholic under the circumstances. Bad training and ignorance degenerate their mind and heart, as it does with the white population. We are trying to raise means to build a church for that settlement. I regret very much that the Commission has been obliged to diminish the allocation. Our work is increasing and the funds diminishing. May the Lord provide some other means."

Bishop O'Sullivan writes:

"We receive very few adult converts from among the colored people. However, the proportion of colored converts is equal to the number of white converts. Hence, there is no reason why we should look upon the conversion of the colored people as hopeless; on the contrary the outlook is encouraging. If we plant the good seed, our successors will reap a rich harvest. The Catholics in the South are so few, that it is impossible for them to supply missionaries and means to carry on the work. Help must come from outside. May God bless all who help this mission."

Rev. R. J. Molony writes: "Our work in this diocese is assuming a brighter look. God has blessed it this year beyond our most sanguine expectations. Our experience of the past did not inspire much hope. Since the foundation of the mission in 1888, our colored people have stood aloof and looked on our labors with cold indifference. They seemed to assume an attitude of distrust. Within the present year we have noticed a change in their behavior towards the mission and the Catholic church. Now they approach with more confidence. The better class, the religiously disposed, receive religious instruction. They begin to appreciate the intellectual and moral improvement of the children who attend our schools."

The amount received from the annual collection was in

1887.....	\$81,898.01
1888.....	76,175.30
1889.....	69,637.68
1890.....	70,461.87
1891.....	63,386.84

The receipts for 1892 to date stand 66,068.09

In 1887 thirty-one dioceses received help from this fund and forty-six in 1892.

The following Pastoral Letter issued last year by the Rt. Rev. Bishop of Louisville, sets forth strongly and earnestly the claims of the Negro and Indian Mission work on our sympathy and generous aid.

The Colored and Indian Missions.

The following is taken from a Pastoral Letter issued last year by Rt. Rev. Bishop McCloskey of Louisville. It sets forth strongly and earnestly the claims of the Negro and Indian mission work to our sympathy and generous aid.

"If thousands of these wretched beings of whom we speak, are still as ignorant and destitute of the light of Christianity, as heathen, so to say, as when the first settler landed on our shores, whose fault is it? And if they are now fast falling back into the practice of their old heathen rites, who are responsible for abominations which disgrace the Christians' name? Christ died for all; for the African as well as the European. Have we recognized this fact? Have we come up to the full measure of the duty we owe to our less favored brother? and when we found him lying in helpless misery, bruised and beaten,—have we taken him up and carried him to an inn, and like the good Samaritan, poured oil into his wounds? or have we not rather, like the unfeeling priest and cold hearted Levite, passed him by and left him lying by the way-side, as if *his* heavenly Father was not ours also? These, dearly beloved, are questions that we must answer at the judgment seat. "I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink: naked and you clothed me not; sick and you did not visit me;" and the answer will come to you as distinct and definite as to the astonished culprit, who could not see Christ in the person of the poor and needy. "Amen, I say to you, as long as you did it not to one of these least ones, neither did you do it to me."

Yes, dearly beloved, He who died to redeem us all, will surely hold us accountable, unless we make such tardy reparation as we are able, for the wrongs done these neglected creatures, in whose behalf the Church pleads so earnestly and yet so tenderly to-day. "Now is the acceptable time; now is the day of salvation."

What the Church wishes you to do just now is to strengthen the hands of those noble bands of missionaries—priests of God and devoted Sisters of Mercy and Charity; heroic Ursulines and brave daughters of St. Benedict, now laboring among our Colored brethern in the South, and, in the far West, among the scanty remnants of a race that still

clings (and who can blame them ?) with the tenacity of despair to their last footholds in a land they once proudly called their own.

The Church, which to the Catholic, is the voice of God, wishes you to put in the hands of the self-denying workers in that rougher portion of the Lord's vineyard, the funds they need to carry on the work they have in hand. These holy missionaries would carry the glad tidings of salvation to the benighted children of the forest. They would plant in their midst schools in which young Indian boys and girls may be trained in civil learning; and churches into which all may be gathered round the altar of God, and taught to know and worship in spirit and in truth Jesus Christ, their Redeemer, whose children they are, and, equally with us, heirs of eternal life. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." It is the humility and the meekness of Jesus that is to win for us the great prize of eternal life for which each one, in his own way, is daily striving. "Blessed are the meek, for they shall possess the land." It is the beauty of our soul not the color of our skin that will be the real test of our right to gaze upon the glory of God in paradise. "Blessed are the clean of heart, for they shall see God."

Such then, in brief, is the object for which this collection is to be taken up at all the Masses on the First Sunday in Lent—a noble and a blessed work, and full of richest merit for all who approach it in the spirit of Christian charity, and with kindly feelings toward those of their brethren, who, as you know too well, are utterly unable to help themselves.

The heroic self-abnegation of those priests and nuns who have gone forth into a sort of voluntary exile to spend themselves and be spent for Christ in the service of the forsaken and despised Indian, whose lot, to some extent, they share, is worthy of our highest admiration; for this, Dearly beloved, is not a field of labor which all would willingly select—this life of perpetual self-sacrifice, ending only in death. The very nobility of the sacrifice they have made is in itself one of their strongest claims on your generous support; for (do not forget it), but for this their heroic self-denial, you would not easily find a means of discharging a debt you owe a race which for two long centuries has been so cruelly dealt with;—a race, too, that has proved itself time and again, in council and on battle field, as brave, as skillful, and as magnanimous as your own. And yet, to our shame, be it spoken, nearly all that are left of this singular, and in some respects, mysterious people, are now wanderers upon the wild prairie, eking out, as best they can, a miserable existence on the paltry pittance that is doled out to them, and are to-day, practically speaking, as destitute of religious instructions as were their pagan forefathers. Oh! Dearly Beloved, what a commentary is this sad spectacle on the boasted superiority of our Christian civilization! Take heed, lest Christ's words on witnessing the faith of the centurion, and the want of it on the part of those to whom He was speaking, may one day rise up in judgment against you: "I say to you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness: there shall be weeping and gnashing of teeth."

Come, then, We entreat you in the bowels of Christ's mercy;—in the name of Him who for your sakes, and for the sake of those for whom We are pleading, hung naked on the cross, despising the shame; come to the aid of these devoted missionaries who are doing what they can to save this people worthy of a better fate; remembering the rich graces poured out centuries ago on your own ancestors in the faith; for what

after all, are these brave missionaries doing, but just what St. Patrick did for Ireland, St. Boniface for Germany, St. Francis Xavier for the savage tribes of India, and St. Francis of Sales, the gentle apostle of the Swiss, for the tens of thousand whom he rescued from the enemy of souls.

Dearly beloved, a glorious work is going on in your midst and you know it not. If, then, you hear the voice of God to-day, harden not your hearts; turn not a deaf ear to the voice pleading within you for your destitute Colored and Indian Brethren; but take in hand at once the blessed work which your generous hearts prompt you to do. Rise up like true men, and shake off the forgetfulness of the past, and let your charity respond in full measure to this earnest appeal to you for help. It comes to you with the sanction of grave and venerable prelates who in council have weighed the matter well, and now make known to you the obligation you are under. The rich results of your generosity you may not live to see. Leave that to God. The just man lives by faith, and knows that if in loving kindness to the poor and destitute he casts his bread upon the waters, it will come back to him, not in the shape of human praise, but in the fullness of divine mercy, which will not be wanting to him in that supreme hour when he will stand most in need of it. Strive thus, dearly beloved, to make your vocation and election sure; that, for your kindness to the needy, you may one day hear those words so full of comfort and divine love: "Come ye blessed of My Father, possess the kingdom prepared for you; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was naked and you clothed me; sick, and you visited me; for as long as you did it to one of these my least brethren, you did it to Me. Enter into the joy of your Lord."

You will have the sweet consolation of knowing that you have hearkened to the voice of the Bishops whom the Holy Ghost has placed over the Church in this our beloved country—this favored land which is ours by so many pleasing associations;—discovered by a fearless Catholic navigator, aided, as he was in turn, by the royal munificence of that pearl of Christian Queens, "Isabella the Catholic;"—its early missionaries devoted sons of St. Dominic, St. Francis and St. Ignatius, who were the first to plant the cross and spread the true faith on American soil, which they watered with their blood;—this blessed land of ours now dedicated to the Sacred Heart of Jesus and tenderly guarded by our dear Lady, the Immaculate Mother of our God, and sweet comforter of the afflicted.

Dearly beloved, may the joy of a good conscience, the peace of God, that peace that surpasseth all understanding, ever be yonrs."

I. THE NEGRO MISSION WORK.

DIOCESE.	Negro Population.	Catholic Negroes.	Churches.		Baptisms.		Schools.	Pupils.	Institutions.	Sisterhoods.
					Children.	Adults.				
Baltimore	218,000	36,000	4	14	460	170	10	1,200	St. Joseph's Seminary, Epiph'y Apostolic Col- lege, Two Orphanages, Academy, St. Joseph's Guild.	{ Notre Dame. Oblates. St. Francis. Holy Cross. Charity.
Brownsville...	20,000	.....	...	...	.....	.....	.....	.....	.....	.....
Charleston	550,000	1,000	2	...	35	15	1	126	.....	.....
Covington.....	75,000	115	1	...	3	15	1	219	Hospital, Orphanage, Home.	{ Charity. Charity of Naz.
Galveston.....	250,000	500	1	2	21	24	2	420	Orphanage. Indus. School.	{ St. Dominic. Incarnate Word.
Kansas City...	40,000	200	1	1	36	14	3	108	Orphanage.	{ Oblates of Prov. Charity.
Little Rock...	400,000	100	...	...	5	2	5	450	Indus. School.	{ St. Benedict. Mercy. St. Joseph. Charity.
Louisville.....	200,000	4,003	1	1	167	37	8	680	.....	{ Loretto. Charity. Nazareth.
Mobile.....	706,243	2,500	5	...	82	4	4	286	.....	Mercy.
Nashville.....	431,320	40	...	...	3	3	1	167	.....	.....
Natchez.....	.....	1,838	1	1	75	30	5	240	.....	{ St. Francis. Mercy. St. Joseph. Perp. Adoration.
Natchitoches.	145,000	15,000	2	1	178	23	6	252	.....	.....
New Orleans.	.....	80,000	2	...	3,218	292	36	2,309	Orphanage. Aged People's Home.	{ Mercy. Perp. Adoration. Mt. Carmel. St. Joseph. Sacred Heart. Holy Family. St. Francis. (col.) Holy Cross.
New York.....	80,000	3,000	2	4	58	22	4	200	Orphanage.	{ Charity. St. Dominic.
Philadelphia.	60,000	1,500	1	1	40	10	2	140	.....	Notre Dame.
Pittsburgh....	.....	.....	1	1	11	4	1	60	.....	Mercy.
Richmond.....	700,000	700	1	1	19	34	6	380	.....	{ St. Francis. Holy Cross.
Savannah.....	720,000	1,000	1	1	50	12	5	175	Orphanage.	.....
St. Augustine	97,800	1,200	...	...	.....	.....	5	225	.....	{ St. Joseph. Holy Name.
San Antonio..	75,000	1,200	1	1	2	20	2	165	.....	{ Servants of the Holy Ghost.
Wilmington..	100,000	125	1	1	16	7	1	82	Orphanage.	St. Francis.
	*	140,021	28	30	4,479	734	108	7,884		

Colored population of the South in 1890, 6,996,166.

BALTIMORE, MD.

The Catholic Church in the Southern States has long felt the need of priests. The Bishops of these States have made successive appeals for zealous workers, but all to no purpose. St. Joseph's Seminary and the Epiphany Apostolic College have been founded to supply this want. Although both institutions are new, sixty-five young men have offered themselves for the arduous mission. If Providence favors this Seminary and College a number of missionaries will depart yearly for the South, to work wholly in the spiritual interests of the Negro. "On sending in our application," writes the Rev. Rector of St. Joseph's Seminary, "it may be well to review the work of the scholastic year, 1891-92, at St. Joseph's Seminary and the Epiphany Apostolic College. The most important event, the placing of our work on an independent basis, is already known to you. We are seven priests to initiate the new movement. We have just finished a retreat in common in which we threw ourselves into shape under the name of St. Joseph's Society of the Sacred Heart. The seven represented the two institutions for the training of missionaries, the missions of Richmond, Va., Wilmington, Del., and St. Peter Claver's mission of Baltimore. In regard to this step, very many Bishops and Priests, by word and letter, have endorsed it. The second event of importance was the ordination of our colored priest, in December, 1891. At the close of the year there were ten seminarians at St. Joseph's Seminary and fifty-two students at the Epiphany Apostolic College. Of our seminarians, one is a deacon, one is in minor orders, and three are tonsured. With God's blessing and our Lady's help, next year will see fifteen seminarians in St. Joseph's Seminary, of whom six will have been graduates of the Epiphany Apostolic College. We expect to have at least sixty students in the latter institution. Your Eminence will bear in mind that the five thousand dollars the venerable Commission has agreed to allow us, are but one fifth of our expenses. And it is but just to add that we must raise the other four-fifths. Moreover, we must build a new seminary this year. At present, the neighboring house, one hundred and thirty feet distant, must be used, and we fear to the detriment of discipline. Plans are drawn for a building to hold sixty seminarians. Because of this building may we ask a special donation in addition to the regular allotment? The new seminary will cost sixty thousand dollars, which, as I must stand at my post, I know not how to raise."

The following letter is from the Rev. Paul Griffith, of St. Augustine's Church, Washington, D. C.

"I most respectfully apply for assistance from the fund for the Indian and Negro Missions. We need all the help possible to cope with the Public Schools of Washington. In fact our school facilities are poor, and unless we can do something to invite children to our Catholic school, many of them will lose their faith. Five hundred dollars are absolutely necessary to pay the teachers, but one thousand would be a veritable Godsend."

Sister Rose Noylam, who has charge of St. Euphemia's School, Emmitsburg, Md., writes as follows, in a letter addressed to His Eminence, Cardinal Gibbons: "I make a new appeal for our poor colored children. At the same time I wish to thank Your Eminence for last year's appropriation; although it was one hundred dollars less than that of the year before, still we are most grateful for it. There are from forty to fifty colored children enrolled in our school, and it is both consoling and edifying to witness the docility of these little ones, and their

eagerness to make all manner of sacrifices to avail themselves of the advantages of an education. Some of these children have to walk three miles to school and three more in returning to their homes. They come to school in all varieties of weather, through snow and ice, to say nothing of the other discomforts to be met with on the rugged roads of the surrounding district."

The Rev. C. G. Giesen, pastor of St. Francis Xavier's Colored Church, City of Baltimore, had many difficulties to contend against in the running of his large parochial school. "Four hundred colored children receive tuition free. I shall give the amount of expenses and receipts for 1891."

Teachers' Salaries.....	\$1,220.00
Ground Rent and Taxes.....	102.80
Light and Fuel.....	35.00
Repairs.....	196.33
Interest on debt	35.84
Books	203.53
	\$1,793.50
Receipts and Donations	574.28
Deficit.....	\$1,219.22 .

The Rev. A. B. Leeson, of St. Monica's Colored Church, writes as follows: "Next year we shall have to exert all the influence in our power to hold our school. Within two doors of our school a large public school building is being erected." This new public school building will draw pupils away from the Catholic school unless the latter be made equally efficient in its work. This means an increase of expenditure.

CHARLESTON, S. C.

The diocese of Charleston has a large negro population out of which a thousand are counted as Catholics. This is a goodly number, when we consider the fact, that there are but eight thousand Catholics in the whole diocese. The Ordinary of the diocese, Bishop Northrop, has this to say in reference to the Negro Missions: "This poor diocese has bought and given for the use of the colored people, since the war, the following property: a church valued at \$7,000, a residence at \$3,500, a school-house at \$4,500, a chapel at \$3,500. This makes a total expenditure of \$18,500. The fathers hitherto in charge of the Negro Missions, have done their best, I suppose, but the results of their work are not satisfactory. We have the names of a thousand colored Catholics on the rolls, but no more than four hundred actually attend church. The support derived from them is extremely meagre. Notwithstanding this we have supported two churches, one priest, sometimes two, and kept the school going with three excellent teachers. I have delayed my report while trying to secure a successor to the late Rev. Cornelius Hurley, who died last April. After various unsuccessful efforts, I have made a contract with the Fathers of the Pious Society of Missions, and expect two priests in a short while. I hope by next year to be able to report progress. Father Hurley was sick for a year or more and the mission suffered very much. The Josephites were unable to give me any assistance, and just after resigning the mission Father

Hurley died. I have kept the Church and School open since then, not without great inconvenience and considerable personal expense. After the arrival of the priests, whose coming I expect, I can give a better outline of my prospects for the future. I have a building valued at \$5,000, situated near the Church and the School. This I propose to repair and arrange for Sisters devoted to the Colored work. It will serve as an Academy and Orphanage. These repairs will cost about a thousand dollars. If I succeed in procuring the services of Sisters, I expect your generous aid. The Church and School now call for at least \$1,000 for support, the income being only \$500. A new church at the Cross-roads will, I hope, be an event of the future."

CHICAGO, ILL.

There are 35,000 Negroes in the city of Chicago; of which number about 500 are Catholics. The latter are now permanently organized and form a parish having for its pastor, the colored priest, Rev. A. Tolton. A building site has been procured in a good location and Father Tolton is exerting himself to raise funds for the erection of a church. A colored school is badly needed and could be made the instrument for the accomplishing of much good. Father Tolton is sure of the attendance of at least one hundred Catholic children, while he feels confident that two or three hundred colored Protestant children would seek admittance. The colored people in most localities are very partial to parochial schools conducted by sisters.

COVINGTON, KY.

The diocese of Covington has but few colored Catholics, yet the schools and charitable institutions founded by Bishop Maes, promise in time to bear rich fruitage. St. Peter Claver's school in Lexington has a membership of 219 pupils; of this number 202 are protestants. The salutary influence of the Sisters of Charity of Nazareth, as exerted over the children intrusted to their keeping, will necessarily tend to turn the eyes of the parents towards the Church. Besides this school, there is in the same city, a hospital for colored people under the charge of the Sisters of Charity. Last year it admitted 142 patients. Another hospital in Covington cared for 42 patients last year, five of whom were received into the Church. "Your committee will notice that we have kept our own," writes the Bishop of Covington. "Solid results already attained are the only claims we bring forward to support our application for the same amount of help as has been given us in the past, and if possible a greater amount. You will kindly notice, that so far, I have been unable to contribute a single cent towards the maintenance of the 184 feeble and sick colored people in our hospitals; and that the same lack of funds prevents me from taxing the charity of our orphan asylums to a greater extent than is already done. The prospects for permanent good done to souls at Lexington, are as bright as ever, as is proved by results, and will in my opinion assume a brighter aspect every year. I would like to begin, in Covington itself, to enlarge the sphere of negro work, but property being expensive and the resources small, I forebear, of least for this year. The following record of receipts and expenditures will give some insight into our work and its needs."

Accounts from January 1st, 1890, to December 31st, 1891.

1891.

Jan. 1.	Balance debt of last account.....	\$1,305 06
	Sisters' School, salary.....	500 00
	Janitor—coal.....	138 20
	Repairs to school house.....	56 93
	Salary of Priest.....	200 00
	Chapel supplies.....	.89 04
	25 copies of Catholic Tribune.....	25 00
		\$2,314 23
Cr. Oct. 13th.	By allowance of Committee.....	2,000 00
Dec. 31st.	Balance debt.....	314 23

1892.

May 1st. Debt to date:

	Salary of Teachers, 91 and 92.....	500 00
	Salary of Priest.....	75 00
	Salary of Janitor.....	60 00
	Repairs to School.....	4 65

May 20th. Debt to date.....\$ 953 88

Estimate of expenses for 1892-93:

Balance Debt.....	\$ 953 88
School expenses	760 00
Church expenses and Priest's salary.....	450 00
Help for Hospitals and Orphanage.....	500 00
Paris, Lot and New School.....	1,510 00
Salary of Teachers.....	300 00
	\$4,463 88

GALVESTON, TEXAS.

The diocese of Galveston presents a great field for missionary labor. Its Negro population, aggregating a quarter of a million, knows almost nothing of the saving truths of Catholicity. The five hundred colored Catholics within the limits of the diocese are scattered here and there and are thus unable, as a body, to possess or exert any influence over their brethren. A church has been erected for the colored people, two schools have been opened, an orphanage founded, while two priests have volunteered their services for the good work. This is a good beginning. "The laudable work in behalf of the colored people in this diocese still goes on," writes Bishop Gallagher, "and with fair success, notwithstanding the many obstacles to be met with, and the constant opposition of many ill-disposed toward our Holy Faith, especially the colored ministers, who in various ways strive to keep the colored people from our churches, and the colored children from our schools. The white people, in general, manifest little interest in our efforts to benefit the colored race; and even Catholics give little aid or encouragement to this good work. It seems evident, therefore, that the conversion of the colored people here, under ordinary circumstances, will be a work of time. The colored Catholics, being mixed with Protestants and surrounded by them, need a great deal of fortitude to withstand the evil influences about them. But in time, with the blessing of God, under the protection of our Blessed Lady of the Rosary, we hope to see the colored people coming into the true fold in large numbers. I feel sure that earnest prayer and zealous labor now will bring success later. To carry out the various projects we propose to realize during

the coming year, we shall need \$1,691.73 to pay the debt on Holy Rosary Church, Galveston, and on St. Nicholas School, Houston. We also need \$800 to meet the current expenses of this Church and School. An addition to this, the priest's house attached to this Church is badly needed. This improvement would cost \$1,000. We would like to build a school-house for colored children at Austin. This building could be built for \$1,200. To continue the work going on and to pay our debts, I request the usual allowance for Galveston. A short while ago I administered the Sacrament of Confirmation to seventeen colored people; this indicates about the results of our efforts here in Galveston in the work of evangelizing the Negroes."

KANSAS CITY, KANSAS.

The Rt. Rev. L. M. Fink of Kansas City, submits the following communication touching the mission work in his diocese. It will be found interesting.

"The number of colored Catholics has not been notably increased during the past year. About one-half of the adults baptized since the last report obtained that grace in *articulo mortis*. Prejudice and ignorance will, however, be gradually removed, it is hoped, and then the work will go on more rapidly. Our schools are quite satisfactory, both in point of attendance and in the progress made by pupils in their studies. The Guardian Angel Asylum is a very promising institution, and well worthy of all encouragement. Here colored children, in their tender years, imbibe the principles and practices of Christianity. Aloof from all contaminating influences, their dispositions are carefully regulated, their minds cultivated, in a word, they are wisely prepared to become faithful christians and useful members of an enlightened community. The buildings now occupied are entirely inadequate for the work. Many of Christ's little ones must grow up in filth and ignorance and sin, because they who are otherwise so able and willing to keep them, lack the means of providing ample accommodations for the helpless and forsaken. One thousand dollars are needed for the ensuing year to keep up the Sisters' schools at Leavenworth and Topeka, make an addition to the Colored Orphan Asylum at Leavenworth, and furnish part of support to one priest."

From a letter of Bishop Fink, accompanying his report to the Commission, we quote the following: "Last year I felt very much discouraged; this year I feel more encouraged. We have again a very good school for colored children at Leavenworth. We have about twenty-five colored boys in our orphan asylum. The building being too small, we were unable to take in any girls. In order to give room to those we have, and to take in a few more, we have to put an addition to our present accommodations. This will entail an expense of some \$500. I do not dare to ask for more than a thousand—which will leave a small sum at my disposal to support two schools, the Colored Sisters and give a fractional salary to the priest, who is almost exclusively engaged in the colored work at Leavenworth. We have not recuperated from the loss we sustained at Topeka, by the Oklahoma exodus, about two years ago. Besides adding a sanctuary to the schoolhouse, separated by folding doors, so as to give the colored people divine service on some Sunday evenings, nothing more was done, except to keep up the colored school. If I could have any hope of getting for once only, an appropriation of \$3000, or \$4000, I would feel encouraged to put the Orphan Asylum for colored children on a firmer basis. For this purpose I would have to

secure a site in the country, with a sufficient piece of land, to train the children to work and make the institution self-supporting in the course of a few years. My diocese is poor; it receives the poor from the eastern cities and towns. For these we try to do the best we can, but they do not become wealthy or able to give much help even to their own churches and schools, much less to the Negro cause. Even if they would like to be generous, as many of them try to be, still they are unable to contribute much. Thus in other words, I can expect very little, if any, help from my own diocese. We have a large Negro population in Kansas City, perhaps some 6000 souls, among whom there are not over one half dozen Catholics. As soon as our missions become self-sustaining, a beginning can be made here. I have not a sufficient number of priests at present for the whites, let alone the means."

LITTLE ROCK, ARKANSAS.

Bishop Fitzgerald, of Little Rock, feels sanguine of the future success of Catholic Missionary work in his diocese. "There is at the present time a somewhat better prospect for conversions than existed last year, as the colored people begin to see that we mean them good, not harm. The most flourishing school is at Pine Bluff. Here the usual common-school branches are taught, together with music, vocal and instrumental. The girls are taught sewing, domestic work, etc., and the boys, carpentry. Three Sisters of Charity are employed as teachers; and also an instructor in carpentry and building. The Hot Springs' School is also doing well. In our five schools we have four hundred and fifty pupils enrolled. On the whole, I feel more encouraged than when I last wrote. We have not as yet been able to open a school at Little Rock. The colored people here are superabundantly supplied with schools, public and private. The Colored Industrial School, although but three years, founded, is a pronounced success. The attendance is much larger than usual, and promises to reach, when cotton picking time is over, two hundred and fifty pupils. In a few years it is hoped that a farm will be procured, and a full course of trades and farm work gradually developed."

"It is desired by the Directors, Teachers and Patrons of the school to commemorate the great centennial year of 1892, by the erection of a home for the Sisters of Charity, a little church for the people and a small house for the pastor. There are 350,000 colored people in Arkansas, the greater part in the cotton Belt Region, of which Pine Bluff is the centre, and there is not one Catholic church for colored people in the whole State. Before the war many of the colored people were Catholics, but have fallen away from the church through want of that attention, which the poverty of the diocese could not grant them. A great number would now gladly return if a proper chance was offered. At present, Mass is held every Sunday in St. Joseph's Church for their special benefit. While they have always been invited to attend the regular services of the church here and elsewhere in the State, they have, as a rule, refused to do so, owing to the fear of feeling on the part of the whites, and the demands of the regular congregation. With the great success of the school and the sympathy of both colored and white citizens, we feel, that we are offering a rare opportunity to the charitably disposed. We, therefore, most earnestly request all friends of the colored people to send us a donation, large or small, to aid us in this great work. The usual masses and prayers will be offered for all benefactors." An interesting history of this school will be found in last year's report of "The Negro and Indian Commission."

LOUISVILLE, KY.

There are 4003 colored Catholics in the diocese of Louisville. Eight special schools for colored children are in good running order, with an enrollment of 680 pupils. These schools are under the direction of the Sisters of Charity of Nazareth, of Loretto and of lay teachers. The colored Catholics of Louisville have a church of their own, attended by a regular priest of the Josephite order. Two hundred and four baptisms have been reported during the last year.

MOBILE, ALA.

According to the late census there are 706,243 colored people in the diocese of Mobile. About 2,500 of this vast number are Catholics. The total Catholic population, negroes and whites included, is scarcely 17,000 souls. These figures will give us some slight idea of the difficulty to be met with on every side in the work of propagating the faith. Priests, money and moral support are absolutely necessary to achieve any missionary success. Bishop O'Sullivan has five colored schools directed by the Sisters of Mercy and by lay teachers. Two hundred and thirty-five pupils attended them. "These schools do much good. The attendance would be larger if they were entirely free. In our present circumstances I think it advisable to exact a small fee for tuition. People do not always appreciate what they get for nothing. The children are well instructed in the catechism and make good progress in their studies. Through the children we hope to lead the parents to the church. We have at last opened the mission for colored people in Pensacola. Father Fullerton generously took charge of the work. We have a church and school combined. It is a frame building, two stories high, 75 feet by 32 feet. The first story is used for school purposes and the second as a church. The Sisters of Mercy teach the school. The building was blessed December 4th, there being large congregations present at the three services. The church is under the patronage of St. Joseph. I am more than hopeful for the success of this mission. We need a house for the Pastor and as the church is yet to be built we have secured a lot in a fine situation. We receive very few adult converts from among the colored* people. However, the proportion of colored converts is equal to the number of white converts. Hence, there is no good reason why we should look on the conversion of the colored people as hopeless; on the contrary, the outlook is encouraging. If we plant the good seed, our successors will reap a rich harvest. We must work and wait and pray until the Lord sends the harvest. The Catholics in the South are so few, that it is impossible for them to supply missionaries and means to carry on the work. Help must come from outside. May God bless all who help in this mission."

NASHVILLE, TENN.

There is but forty colored Catholics in this diocese. The colored population numbers 434,320. The contrast is very striking. The diocese has suffered much on account of the Civil War and the terrible yellow fever plagues that ravaged the South in 1867, 1873, '78 and '79. These successive plagues carried off twenty priests and many religious, dealing a blow, from the effects of which the diocese has not as yet been able to recover. There is one special school for the colored people. It is located in Memphis and has a membership of 167 pupils. Bishop

Rademacher writes that in regard to this school, Father Moran, of St. Peter's Church, informs him that the progress of the pupils is very encouraging. "Towards the close of the term, however, the 'Oklahoma fever' attacked our colored people and many of those who went out there were the parents of our children, and of course we lost those children. The tendency of the colored people to roam about is one of the chief obstacles to the success of the school. The race trouble in Memphis last Spring had also an injurious effect. The experience of the last four years has not been very encouraging. 'I believe' says Father Moran, 'we are removing prejudice and gradually convincing the colored people that the Church is honestly trying to do something for them. The children are taught the catechism and prayers and are making satisfactory progress in them. But for good and sufficient reason, it has not been deemed prudent to receive, as yet, any of them into the church.'

NATCHEZ, MISSISSIPPI.

In the State of Mississippi the negroes out-number the whites. The Catholic population of the whole State numbers but 15,000, out of which 1838 are colored. There is perhaps one colored Catholic in every seven hundred of the population. Five colored schools are kept open with an average attendance of about two hundred children. These schools are in charge of religious. Bishop Heslin has a wide field for work. One of his priests, a very zealous man, is engaged exclusively in Negro Mission work. This priest, the Rev. A. N. Peters, has just purchased a plot of ground in a locality easily accessible to the colored people. "This will entail additional expense," writes Bishop Heslin, "as almost every building that is required will have to be built new, and the old place cannot be disposed of at once. The Rev. Father will have to seek help to enable him to erect church, school, convent and parsonage and to provide himself with a means of livelihood."

NATCHITOCHE, LA.

- The colored Catholics of this diocese number 15,000, or about half the total Catholic population. Bishop Durrier is doing his utmost to extend the work of Catholic education. The six schools within his diocese have been founded through aid granted him by the Commission.

In a letter forwarded to the Commission the bishop writes: "I ask for the same allocation as that granted me last year, \$2000. This year I did not succeed in doing for Catholic education all that I wished. I hope to do better the coming year. I have re-opened the school at Bayou Wallace which we were forced to close last year. The prospects of the work hardly show a bright spot; yet the work can stand on the principle, that the salvation of a single soul is worth both any amount of money and any amount of labor. The work will keep going on. I have no special observation to submit to the Commission. I simply surmise that in the fight for the Catholic education of the colored people, the Commission ought to give the honors of war, even to those who come out from the battle field badly beaten, provided they 'never despair of the Republic.' The progress we have made is not so encouraging as I had expected. Still, I believe in trying and trying again."

This determination to succeed has the true ring to it; Bishop Durrier's motto will always bear him out. "What *ought* to be done, *must* and *shall* be done."

NEW ORLEANS, LA.

The diocese of New Orleans still continues to lead in the work of Negro education. There are 80,000 colored Catholics in the diocese, 36 schools open to colored children, a large orphan asylum and a home for aged women. The schools are attended by over 2309 pupils. Two or three extra schools are opened each year. Archbishop Janssens feels confident of the future good results to come from his labor, in multiplying these colored schools. His pithy letter is extremely interesting.

"This year I notice a decrease in infant baptisms. One year there are more, another less. An average of a certain number of years would enable us to draw a conclusion either one way or the other. During the last year our schools have been increased by four new ones while we note an increased attendance of 404 pupils. This is a consoling item. There is a strong desire on the part of both priests and sisters to perform their full duty towards colored schools. In many of our parishes the priests are anxious to open schools, but the poverty of the parishes does not allow it. If we had \$20,000 to spend on this item alone, it would not be adequate, by any means, to present and pressing wants. However, we are making arrangements to open three schools, two of which will draw a very large number of pupils, they being situated in parishes largely made up of colored people. We have two churches especially for colored people. One of these, at Petite Prairie, has long since existed but I was not aware of it, until I made a visit there last year. One new Orphan Asylum is so far finished that we have been able to transfer our orphan girls there. It has cost \$16,747, on which is a debt of \$4000. God's Providence has visibly assisted us in this work. When the debt is paid, we will furnish it according to plan, thus entailing a cost of \$8000 more. It is of brick, simple but beautiful style, strongly constructed, well ventilated, with a capacity for 150 orphans. This Asylum, more than anything else, has lifted up our colored population in the city. They feel grateful to the Church for it. At the laying of the corner stone, the different colored societies paraded and there were about 7000 colored people in and around the premises, besides many whites. The old Asylum has been fitted up at an expense of \$1200, (no debt) and our aged colored women have it for a home. It is able to accommodate about fifty people. The year 1891, has been remarkable in the history of the Church's progress in this diocese, both for white and colored Catholics. *Deo Gratias.*

"Last September I made a pastoral visit to the chapel at Petite Prairie. The road leads through swamps and is abominable in bad weather. We were favored by a clear sky. Thirty colored cavaliers came to meet us, to conduct us to the chapel, an old store, in a rather dilapidated condition. The chapel was full to overflowing and the people delighted. I confirmed sixty-nine colored people. This is an exclusively colored settlement, most of its inhabitants being free-men before the war. They are industrious, intelligent and very much devoted to the church and religion. Here there are about 500 Catholics, but owing to the distance from the church and the many occupations of the Pastor. they have Mass but once a month on a week-day. I was really surprised to find the children, when examined, so well instructed in their religion. They are anxious to have a resident priest, a school and a new church. But where are the laborers? In another portion of the diocese, at Grossetete Bayou, there is a somewhat smaller settlement of negroes, who before the war, were sold in Maryland to Louisiana Protestant Planters. The history of their trials for religion, their constancy to the faith, would

embellish a page in the history of the Martyrs of the Church. Much is said of the inconstancy of the negro, but my experience convinces me, that where the negro has been brought up in the knowledge and practice of religion, he is as constant as any white Catholic under the circumstances. Bad training and ignorance degenerate their mind and heart as it does with the white population. We are trying to raise means to build a church for that settlement. I regret very much that the Commission has been obliged to diminish the allocation. Our work is increasing and the funds diminishing. May the Lord provide some other means."

NEW YORK, N. Y.

The diocese of New York has 80,000 colored people within its limits. The vast majority of these dwell on the Bermuda Islands which are under Archbishop Corrigan's jurisdiction. In New York City there are 3000 colored Catholics, with one church devoted to their use. Their spiritual interests are cared for by two priests of the diocese. Two Benedictine Fathers are in charge at Nassau. A flourishing "school and home" has been opened at Rye, N. Y., which is directed by ten Dominican Sisters. The three schools at Nassau are well spoken of as will be seen by the following letter. The Sisters of Charity have charge of them. The labor of these two Sisterhoods in this arduous mission work has been untiring. The Sisters of Charity have devoted their energies to the colored people without remuneration, and have been supported by the zeal and generosity of the Mother House at Mount St. Vincent's.

The following interesting letter is from Archbishop Corrigan:

"I have the pleasure of returning to you the blank form with regard to the colored Missions. The Rev. Jno. E. Burke, of St. Benedict's Home, has given the facts relating to his Mission, and I myself add a few details regarding the Mission at Nassau, which I visited last month for the purpose of administering the Sacrament of Confirmation. I found our Free Schools to be the best on the Island. They are attended by over 200 children, all of them negroes, and nearly all non-catholics. Their parents are anxious that these children should have the benefit of a good education, and especially of that training and gentleness which is imparted by devoted religious teachers. The Sisters who conduct the schools are popular with all classes of the community. During my stay at Nassau, I visited the schools several times, in company with other clergymen, and was a witness to the surprising proficiency of the pupils, and was present at an exhibition given by the colored children, which was attended by the most distinguished residents of Nassau. Among them were Sir Ambrose and Lady Shea, the Colonial Secretary, Captain Jackson and his wife, the Attorney General and the Chief Justice. They unanimously expressed themselves as surprised and pleased beyond measure with the results obtained in so short a time from such unpromising material. Later on this exhibition was repeated for the parents of the pupils, much to their delight and gratification.

"The hope of the future of this Mission is in the schools, and, therefore, with God's blessing it is proposed this year to erect another building, in order to accommodate the large number of applicants, whom we are now obliged to refuse. During the month of November, 1891, a kindergarten was opened in Nassau. It is already overcrowded. We propose to receive young children in this kindergarten, and then gradually lead them on to the other branches of an ordinary education.

Religious instruction is regularly given, and I assisted one Sunday at the Sunday School, which was composed almost entirely of non-catholics, who went there of their own accord, and who answered the catechism in such a way as might bring a blush to many of our more favored children.

"Recently a second Benedictine Father sailed for Nassau to assist Rev. Father Chrysostom, O. S. B., who is in charge of the Mission. On the whole, I felt very well repaid for the discomforts of the journey by sea and the distance traveled, (nearly 2400 miles altogether), on witnessing the results already accomplished. I had the pleasure of confirming 20 children and adults, all of whom, except one, were colored, and all of whom except this one, were converts. On Holy Saturday Father Chrysostom expects to baptize 20 more Neophytes. As the colored Catholics of Nassau are few and poor, it is impossible for them to contribute to the support of the Mission, so that for the present it must be carried on as a labor of christian love and self-sacrifice. There are many hardships connected with the Mission, particularly in the long summer month's when the thermometer rises to 160 degrees in the sun. There are privations in the way of obtaining proper food, as the fresh meats and fresh vegetables must be imported from this city and communication is rare from the month of May to November. However, the Grace of God enables the good missionaries and the devoted sisters to endure these difficulties and to bear them cheerfully for the glory of His name."

The New York City Mission carries a large debt on the Home for Destitute Colored Children, located at Rye. It receives children from other dioceses. One hundred children are now cared for and educated within its walls. Father Burke who is at its head asks the Commission for \$1500. Besides this, the building of a new school at Nassau is deemed necessary, thus calling for an outlay of about \$2000. The prospects for future good in this diocese look encouraging.

NORTH CAROLINA.

Bishop Haid has many unfavorable conditions to encounter in his large vicariate. The Catholics both white and colored are few and scattered. Every step he would make in the right direction is hampered by the poverty of the diocese. We give his letter to the Negro and Indian Commission: "The Colored Missions in North Carolina, have made some progress, but not such as I could have wished. With the means at our disposal, we should perhaps not expect too much. St. Charles' Church at Newbern, is finished. Rev. M. Haw has Divine Service there every Sunday for the colored People. He seems greatly interested in the work, and has a considerable class ready for Confirmation. The Sisters of Mercy teach the colored school and have from 88 to 100 pupils enrolled. At Wilmington the colored Catholics attend St. Thomas' Church and are very regular. The Sisters of Mercy teach the school which numbers about 100 pupils. This year we may increase our school room. St. Benedict's colored church, near the Abbey, is under the charge of good Father Melchior, who exerts himself to the utmost. The school connected with this church was taught by a lay teacher last year. This year the Sisters of Mercy from the Sacred Heart Academy will take charge of it. Until I procure more priests, or better, until I procure priests ready to devote themselves altogether to the colored people, little more can be done than what we are now trying to do. If some community of Sisters would establish a house for the old

and infirm in some large town, I believe they could do a world of good; as the older people are more thoughtful, they would gladly open their hearts to our Holy Faith on beholding Faith practised in Charity. I trust you will continue your generous aid to the colored people of North Carolina."

PHILADELPHIA, PA.

In last year's report a full account was given of the purchase and opening of a church for colored Catholics in Philadelphia. "From the results attained since then" writes the Rev. Jas. Nolan, "there is every reason to believe that the colored Mission in Philadelphia will eventually prove a success. Nothing could be more encouraging than the large number of young men and women who have, within the last year returned to the practice of their religion. For years they had strayed away; they had but rarely attended church and were never known to approach the sacraments. Now they approach the sacraments and are ardently attached to their church. I have no doubt that each succeeding year may bring many more to follow their example.

Lack of funds, unfortunately is a great drawback to the mission, there is still a debt of \$10,000 on the church, the interest payable half-yearly. Moreover, we have other heavy expenses for schools, light, heat, water, etc. These matters often prevent us from paying as much attention to the spiritual side of the work as is really necessary. The schools are well attended and through them we hope to reap in due time an abundant harvest. I earnestly hope your venerable Commission will give me this year a substantial subsidy to enable me to realize at least some of the great good that can be done among so large a population of colored people."

Sister Agnes Mary, superioress of the Convent of Notre Dame, writes of the colored school for girls, as follows:

"In sending in our claim for a share in the annual distribution in favor of colored schools, we present the Committee with a report of the Girl's colored school under our care at Ninth and Pine Sts. The school opened in September last with an attendance of 68; but owing to sickness and other causes, the number was decreased by 10 or 12, so that at the close of the school, June 23, there were about 56 present. One-half are Catholics. We have had the consolation of seeing many who had been negligent in the discharge of their religious duties, resume their former fervor, and become monthly communicants. The pupils have given general satisfaction. One convert has been received into the church. As many Catholic children are drawn to public schools by the inducement of books free of charge, we are obliged to use the same bait, and furnish them with sewing material, books and other school requisites." The boy's school is conducted in the basement of the church, (St. Peter Claver's) by Brothers of the Society of the Holy Ghost. This school has an average attendance of 80 pupils.

PITTSBURGH, PA.

The spiritual interests of the colored Catholics of Pittsburgh are looked after by the Rev. John Griffin, C. S. Sp., who resides at Holy Ghost College in that city. A church was erected last year, in the basement of which a school has been opened, conducted by two Sisters of Mercy. Its average attendance is about fifty pupils. "We greatly need pecuniary support" writes Father Griffin "in order to pay off the

debt still due on our parochial property. There is no pastoral residence near the church, and this for want of means to purchase one. The priest attending the colored church, has to reside at a considerable distance from it. The good effected, though perhaps not so rapid and consoling as might be found in other kinds of charitable enterprises, is still real and substantial. We hope that those who have power, influence and means, will extend a kindly, helping hand to the poor priest, to whose lot it has fallen to take upon his weak sholders this difficult, uphill work."

RICHMOND, VA.

In this diocese live 700,000 negroes. Out of this number 700 are classed as Catholics. One Catholic in every 1000. This is certainly a good field for zealous missionaries. One priest only is engaged in the colored work. Six schools are in operation with an enrollment of about four hundred pupils. The Sisters of St. Francis and the Sisters of the Holy Cross have charge of them. Rev. P. J. Oud, a Josephite father, writes to the Commission as follows: "During the coming year we hope to open new missions. Several localities are clamoring for schools, but we have not the means. In the past, as well as now, we are mainly depending upon the money, kindly granted us by the Commission for the distribution of the Negro and Indian fund."

SAN ANTONIO, TEXAS.

A letter from Rev. R. J. Molony about the work being done among the Negroes of this diocese has already been cited.

SAVANNAH, GA.

Nearly one-half of the population of this diocese are colored. There are 1000 colored Catholics out of the total number of 20,000 Catholics to be found in the State. The colored people have five Catholic schools open to them, and one church in Savannah which is regularly attended by a priest. "It seems to me" writes Bishop Becker, "that the colored people need to be taught less in schools, and a great deal more in individual work. They have a notion that the sovereign panacea for all their woes is to be able to read and write a little, and learn something of figures. They believe that such knowledge would somehow keep them from being obliged to work. The orphan Asylum for colored children is wholly dependent on our help, except for what the girls may get for working. I would gladly do all in my power to aid the colored people suitably. It is my well founded belief, that without an 'Industrial School' under some Brothers, like the Xavieran for instance, very little permanent good can be effected. With utterly inadequate means we are doing what we can."

ST. AUGUSTINE, FLA.

The Rt. Rev. Bishop Moore, of St. Augustine, presents his views on the condition of Negro Mission work in his diocese, in an interesting letter which we give in full.—"This month one year ago the convent and school of the Sisters of St. Joseph, in Jacksonville, were burned and have not since been rebuilt. I should like to rebuild a school for the colored children at a cost of about \$500. This would suit very well until the

Sisters are able to rebuild their convent. In Tampa the Jesuits are desirous of establishing a colored school and I should like to give them \$500 for that object. The \$7700 I have heretofore received has paid for the block of ground which I have secured for school, church and presbytery for the colored people. Over \$400 are left over to go towards the building. As I would have that building to serve for a school, a hall for meetings, and perhaps for a church temporarily, I believe I should not erect one that would cost less than three or four thousand dollars. Hence, I propose to wait until I shall have a sum approximating that amount before I undertake to build; and I would express the hope of receiving a generous contribution from the collection this year. Although I feel much discouraged by the accounts I hear of the partial failure of separate churches for the colored people in other parts of the South, I am determined to make the experiment in St. Augustine this year; but I desire to make it after my own idea—I desire to have for the colored Catholics the best and most attractive church in the place, one of which they will be proud. I desire to have it so situated that the grounds will allow of public processions on Palm Sunday, Corpus Christi and other festivals of the church. I hope in that way to retain the Catholics we have and to win over others.”

WILMINGTON, DEL,

The Rev. J. A. de Ruyter a zealous Josephite Father who has accomplished much good in Wilmington writes: “By advice of the Rt. Rev. A. A. Curtis and very Rev. J. R. Slattery, an asylum for negro orphan boys has just been opened. For this purpose I have given up the priest’s house. Next to it we have a plot of ground on which to build. This is the only exclusive boys’ orphan asylum for Catholic negroes. Orphan boys from all dioceses will be admitted. We need much help to supply this long-felt great want. A plot of ground at Cape Charles City, donated to me by a protestant gentleman, needs a little chapel and school combined. We have no means to carry out this desire. Chestertown, Md. and Elkton, Md., need the same. We are ready and anxious to carry out the mission work, but we have no means to do it. I request an allowance of \$3000 this year. This sum is badly needed.”

II. THE INDIAN MISSION WORK.

DIOCESE.	Indian Population.	Catholic Indians.	Churches.	Priests.	Baptisms.		Schools.	Pupils.	Sisterhoods.	Religious.
					Children.	Adults.				
Arizona.....	.....	450	1	3	.....	.....	1	40	St. Joseph.	.....
Brownsville... *	40,000	.....	30	16	.....	.....	5	600	Oblates of Mary.	.....
Cheyenne.....	15,000	.....	1	3	4	2	1	111	St. Joseph.	{ Jesuit. Benedict.
Duluth.....	12,000	4,000	3	7	.....	.....	1	.....	.....	{ Jesuit. Franciscan.
Fort Wayne..	.....	84	.....	.....	6	.....	1	84	.....	C. P. P. S.
Grand Rapids	.....	2,500	7	6	73	2	3	243	{ St. Francis. Notre Dame.	St. Francis.
Green Bay....	3,500	1,300	3	2	55	29	1	176	St. Joseph.	St. Francis.
Helena.....	12,000	6,000	12	16	450	.....	13	930	{ Charity. Ursulines.	Jesuits.
Idaho.....	4,000	1,100	4	6	55	9	3	130	Providence.	Jesuits.
Indian Ter....	96,640	3,000	6	7	.....	.....	6	265	{ Mercy. St. Francis.	St. Francis.
La Crosse.....	3,500	1,800	9	3	118	8	4	316	{ Perp. Adoration. St. Francis.	St. Francis.
Marquette....	5,000	2,800	5	2	84	17	1	56	St. Joseph.	Jesuits.
Natchez..	.....	400	2	1	12	19	1	48	Mercy.	.....
Nesqually....	18,000	6,000	17	7	.....	.....	6	435	{ Providence. St. Francis.	Jesuits.
Oregon City..	2,500	1,800	2	2	57	22	2	191	{ St. Benedict. St. Francis.	Jesuits.
Sioux Falls...	25,590	5,400	10	13	412	339	12	938	St. Benedict.	{ Jesuits. Benedict.
Santa Fé.....	25,000	8,000	18	3	403	22	11	433	St. Loretto.	.....
San Francisco	1,500	800	2	2	.....	.....	4	70	.....	Franciscans.
Vancouver I..	35,000	4,000	14	14	.....	.....	7	.....	St. Anne.	.....
	285,730	49,434	146	113	1,729	469	82	5,066		

*Largely Mexican Half-Breeds.

ARIZONA.

The following communication is from the Rt. Rev. Bishop P. Bourgade, of Arizona. "The Indian work here is so limited and so uncertain that the prospects for the future are not very bright. The protestant and government schools are getting control of most of the Indians. The work of propagating the faith would require money, and missionaries to consecrate themselves to the work. I have very little money, and very little time to give to the Indian work. I have besides, no missionaries to spare. The few attempts that I have made to induce Religious to come to Arizona to work for the Indians, have failed."

BROWNSVILLE.

Bishop Verdaguer makes this touching appeal. "For two years we have not raised any crops and for the past six months we have experienced the most severe drought ever known here. Two-thirds of our priests cannot support themselves. Oh! please do for us what you can. Remember, that along the Rio Grande there are 20,000 Mexican Indians actually starving—living on dying cattle and boiled prickly pear leaves. Most all the horses and cattle have disappeared. There is no grass,

and has been no crop for two years. If you do not help us I know not what we can do. Remember, that out of hundreds of half-breeds that attend schools not one child pays anything. Remember, that many of our priests have not received \$100 during the past year. Please help us. We need five chapels. These five could be built for \$2000. Twelve priests have to be helped on account of the drought and the misery to be met with on every side. \$150 for each of these would amount to \$1800. The Sisters ought to receive something for the half-breed children taught gratuitously by them. An allowance of \$4.00 for the yearly tuition and books for each of these children would call for about \$1500. The Bishop himself has no resources, still he must visit his vicariate. There is no house for him except a little shanty with two poor rooms. Five chapels are badly needed. The people for whom they are designed are exceedingly poor and are totally unable to contribute towards their erection. If each one of these chapels were 50 by 30 feet we could have them erected at a cost of \$400 apiece. \$2000 would suffice to build them."

DULUTH, MINN.

In this diocese there are 4,000 Catholic Indians, three churches and one school for the Indians, and four priests attending the missions. These four priests represent the Jesuit, Benedictine and Franciscan orders.

FORT, WAYNE.

There is a large Indian Normal School, situated in Rensselaer, in the diocese of Fort Wayne. The school is under the direction of the Congregation of the Holy Ghost and has an attendance of 81 young men. Four of these are being educated for the priesthood. "If you could pay the tuition of the four students," writes Rev. A. Geitl, the President of the school, "namely, \$40 a year for each, we would esteem it a great favor. We will supply everything else in the way of books, board and clothing. I have tried everywhere to get a little help for these four young men."

GRAND RAPIDS, MICH.

There are 2500 Catholic Indians in the State of Michigan. Two Regular priests, who attend seven churches, look after their spiritual needs. The Catholic Indian Schools, three in number, have 243 pupils enrolled. "We need \$2000," writes Bishop Richter "to pay teachers' salaries at Elbridge, Cross Village and Eagletown, to contribute towards the support of the missionaries, and also to assist in the building of a church at Harbor Springs." The Indians of this diocese dwell in nine villages the most prominent of which is Harbor Springs. This latter place needs a new church. The church erected by the late Father Piery in 1842 is in a bad condition and is fast going to ruin. It is, moreover, too small, being hardly large enough to hold the children of the parish. The Indians as well as the white Catholics of the vicinity are poor, and help from outside sources is urgently demanded. There is a large Indian Boarding School in this village attended by 130 boarding pupils and 30 day scholars. These pupils come from all the villages save Elbridge. This school, in the opinion of its director, the Rev. S. Altmicks, needs to be enlarged, to accommodate children who at present are unable to attend it through want of sufficient room. A tribe of Ottawa Indians are within the limits of the diocese and have passed through various vicissitudes of fortune. The Official Government Report on Indian Affairs, for 1891, has this to say of them. "A great mistake was made by the Government, when the allotment was made, in giving to

the (above) Indians titles for their land without any restriction as to their right to sell. As soon as the allotments were made, land sharks went among the Indians and bought their lands for trivial sums, or loaned them small sums of money at high rates of interest secured by mortgage, on short time, and then foreclosed as soon as the law would permit them to do so." In 1888, through the zealous labors of Father Altmicks the condition of affairs was brought before the Government, and a contract was given for the support of the schools at Harbor Springs. "There is very little hope for the prosperity of the Indians of the United States, in this world," writes Father Altmicks, "notwithstanding the good will of some noble, honest and well meaning statesmen. But one thing I know, in the next world there will be a number of our poor Indians—while of our "civilized" people, hundreds of thousands will be cast out."

GREEN BAY, WIS.

Out of 3500 Indians in this diocese 1300 are classed as Catholics. They are all located on the Menominee Reservation. Two Franciscan Fathers are exclusively engaged in missionary work among them. There is a large Industrial School on the Reservation under the direction of five Franciscan lay Brothers and eight Sisters of St. Joseph. "A total amount of \$7,500 is needed for carrying on the work of the mission," writes the Rev. J. A. Selbach. "As reported last year, our school suffered a loss by fire amounting to nearly \$20,000. The building has been rebuilt, its re-erection and equipment running the missionaries into heavy debt. Besides, a new church was sorely needed at Little Oconto and has been built at great expense on the part of the Franciscan Fathers, as yet it is not completed. A very necessary work is the building of a new church at Kinepowa, calculated to be finished during the coming summer, if the necessary means can be gotten for the same. The two old buildings wherein divine service has been held so far, are in ruinous condition, and so small that not more than half the respective congregations can find room therein during divine service. They have to attend outside, the doors being left open. It is needless to add how hard and difficult this is for the poor people, to be thus exposed to the inclemency of the weather especially during the long winter season. As for the Oneida Reservation, there is a little frame church which has to be brick-veneered. An addition ought to be built to this church and also a school house constructed, at least, in course of time. The Government does not help in the least; on the contrary, these (Oneidas) Indians having been Protestants before, made all difficulties possible. The Rector of Freedom Congregation, heretofore attending to the Oneida Mission, is hardly able to do so any longer, as his congregation claims all his time, and he is certainly unable to do full justice to the enterprise of converting many more Oneidas. Wherefore it is absolutely necessary that a priest be given to the Oneidas, having care of them alone. Such a priest would, without the least doubt, convert many, for the Oneida Indians are favorably impressed with the Catholic Religion.

HELENA, MONT.

There are twelve churches for Indians in this diocese, and sixteen Indian Schools with 930 pupils enrolled. The Ursulines have a mother-house located in the diocese as well as a novitiate. They devote themselves entirely to the education of the Indians of the different missions. "I will be called upon to pay for the debt of the Indian school and novitiate and mother-house of the Ursulines" writes Bishop Brondel. "These nuns were living for seven years in small log cabins and now they

have a decent building considerably in debt. Two or three thousand dollars would help considerably."

IDAHO.

Eleven hundred Catholic Indians are to be found in Idaho, four churches and three boarding schools have been erected for them. "Our Indian Missions continue to be prosperous" writes Bishop Glorieux. "Last June I visited the Coeur d'Alénes, at De Smet, the Nez Percés, at Lapnai and the Kootenais, near Bonner's Ferry, in the northern part. The magnificent reception they gave me as well as their piety, showed that their faith is still lively. All the Coeur d'Alénes and the Kootenais are practical Catholics. About one-fifth of the Nez Percés, viz., 300 are Catholics, nearly all of whom are practical ones. Many of the Shoshones and Bannocks in the south-eastern part of Idaho were baptized about twenty-five years ago, but owing to the Government policy, the missionaries could not visit them for a long time, and consequently, they have given up their religion. The Lemhis in the eastern part have never been visited, to my knowledge. They number nearly 500. Lack of priests and funds is the principal cause of this neglect. I hope that in a short time I will be able to do something for them."

INDIAN TERRITORY.

The Indian Territory is a great Indian centre, there being no less than 96,640 Indians within its borders. Of this great number but 3000 are Catholics. These Catholic Indians have six churches which are regularly attended by six Benedictine Fathers, of the Sacred Heart, and one secular priest. There are five Catholic Indian boarding schools in the Territory with an enrolment of 262 pupils. "A school should be built in the Gwokow nation" writes Bishop Meerschaert, "for that nation and other small tribes around. A church there is an absolute necessity. Another school should be built in the Creek nation. We will try a day school in Muscogee where we can build and be able to have sisters. The trouble is that day schools with our Indians are impossibilities. We have to clothe the children, board them and teach them. When our schools are built, if we could have all the children we could accommodate it would be all right, but the Morgan system is there to destroy all. He has been a perfect scourge for our Indians—refusing contracts, diminishing them, building other Government schools at the expense of the Indians, where Catholic schools already existed, and this in order to destroy and ruin them. The Priest of Muscogee Creek Nation attempts to visit nineteen places. He writes that two priests more are needed there and they must be supported, as no help comes from the Indians. I will try to get priests to work for that mission and for many others among the whites in the Oklahoma Territory. These I will have to procure in Europe, as I cannot find them here. Hence, more expense. This country is being populated rapidly. Everywhere new settlements are springing up and towns and cities are developing. These towns and cities are anxious to have churches and schools. As yet there is little money and most is expected from the priest. Protestant associations are building handsome churches everywhere and keeping our work back where we cannot build. Notwithstanding our poverty several new churches have been built this year, thanks to the great efforts and self-sacrifice of the priests on the Missions. Their mass intentions and every cent they can get go to the good work. They live very poorly in order to be able to do the work. They are indeed hard workers and good, pious and zealous priests. The Propagation allowance is \$2,897.72.

About \$3000 below the sum given to me in former years. As the funds of last year were exhausted before my arrival, except \$450, I had to use most of the present years' allowance for the improvements and work of the vicariate. As regards the Indian work; I have opened a new mission among the Creeks, the Guokows and other surrounding tribes. I have to build a church and school for the Guokows, and must help the Creek nation to do the same. I hope the Commission will help us in our poverty, for the money will be well spent in this large territory, the home of nearly 100,000 Indians, and will do a great deal of good. I beg God that I may find self-sacrificing priests and means to do our work. Much good might be done here in a short time if priests and sufficient means could be had. All the priests in charge of the missions work most faithfully and cheerfully, notwithstanding all manner of hardships. I enclose a check for \$52.90, the full amount of the collection taken up for Negroes and Indians. The amount is small, but it is the first collection ever taken up for that purpose, I think. And as it is an expression of the good will of our poor people, may our dear Lord accept their good will and give them an abundance out of which to contribute in the years to come. We cannot expect all the means actually needed here in a new country like this, where everything is wanting and resources few—yet with a little, much can be done."

LA CROSSE, WIS.

There are 1800 Catholic Indians in this diocese out of an Indian population of 3500. These Catholic Indians have nine churches visited regularly by three priests of the Order of St. Francis. Four large schools, attended by 316 Indian children are in good running order, under the direction of Franciscan Sisters. These schools were materially assisted by last years allocation.

MARQUETTE.

About 2700 Catholic Indians dwell in this diocese, over half of the resident Indian population. They have five churches and one school. The churches are visited by two Jesuit Fathers and the school is conducted by the Sisters of St. Joseph. The Missions and the priests attending them were helped by the Negro and Indian Commission at the last yearly distribution.

NATCHEZ, MISS.

Bishop Heslin, of Natchez, has four hundred Catholic Indians in his diocese. They have one church and one school. "The number of Catholic Indians in Neshoba Co., has now increased to 335, a considerable gain over last year. Rev. B. J. Bekkers, with money lately collected from friends in Holland, has made a further purchase of some 600 acres to be portioned out among the Indians according to necessity. He reports the Indians are very much distressed in consequence of the low prices obtained for their crops, which were chiefly cotton. He cannot tell how they will be able to tide over the time lapsing before the new crops. The poor people have no credit, and they are now left dependent on Divine Providence. I must confess that I am comparatively ignorant of the other Indian Colony situated back of the coast; but I expect before long to get better acquainted with them, and to be able to give a more accurate account of them. A great deal has been said about the efforts made, and the aid given by the Indian Bureau and by Mother

Catherine Drexel, in behalf of the Indians, but we have as yet seen nothing of them in Mississippi."

NESQUALLY.

This diocese has quite a large Indian population, there being no less than 18,000 within its limits. About 6,000 of these are Catholics. Seven Jesuit Fathers are here engaged in Indian missionary work while three diocesan priests visit the missions when opportunity affords. There are seventeen churches exclusively for the Indians, while four schools conducted by the Sisters of Providence look to the instruction of the Indian children. "We could have a great many more children at school," writes Bishop Junger. "About three weeks ago eighteen children were brought to Yakima to go to school, but they were not received as there is no room there, and besides the Sisters of Providence have a great number above their contract. The same may be said in regard to the school at Blanket and Puyallup. Then there are several tribes which would willingly accept the teachings of the Church, but missionaries and priests are wanting. In my last report I mentioned that the diocese of Nesqually does not receive an allocation in proportion to other dioceses, concerning schools, missionaries and churches. I would not reiterate this remark, and it is against my feelings that I do it again; but I think my conscience obliges me to do so. Neither do I begrudge the other dioceses what they receive. In the pamphlet, 'Mission Work among the Negroes and Indians,' which was sent me a short time ago, I see on page 21, under the heading 'Indian Mission Work,' that Nesqually is not fairly represented in regard to priests and pupils, and especially in regard to the latter. There are only 150 pupils mentioned, whilst if you count them up in my report you will find nearly 400, and this year there are about 450."

OREGON CITY.

Two thousand, five hundred Indians dwell in this diocese. Eighteen hundred of them are Catholics. Two priests attend the two churches erected for the Catholic Indians. The two Indian schools, one of which is taught by the Benedictine Sisters, report an enrollment of 191 pupils. "Besides the current expenses," writes Archbishop Gross, "I should like about two or three hundred dollars to erect a modest chapel on the site selected by me recently at the Siletty reservation. I should also like some additional donations for the Franciscan Sisters for their school at the Umatilla reservation. In giving my report, I must state that the Klamath Indians are large in numbers, and many of them are Catholics. The reservation is in the hands of Methodists. I made an ineffectual attempt to visit them some time ago. The next dry season I shall go again and preach there, whether the government agent likes it or not. I shall the next time not allow myself to be kept off the reservation. There is a government school for the Indians near Salem, but so far completely in the hands of the Protestants. I paid a most interesting visit to the Siletty. These poor Indians had been handed over to the Methodists by General Grant, and the Catholic priests were ordered to remain away from the Siletty reservation. I went there uninvited this summer and spent quite a time among them. I was astonished to see how many had preserved the faith. Nearly all of them came to confession. I administered Confirmation to a large number. I am not quite sure as to the number of Indians in this diocese. For fear of exaggerating, I have placed in my report a total, which I believe to be in reality less than the true number."

ST. CLOUD.

We present an interesting letter from the Mother Superior of the Sacred Heart Industrial School, at Morris, Minn. "I would have replied long since in answer to your kind letter, but I met with a very severe accident, a dislocation of my right shoulder, and I am not well yet. I can use only my thumb and first finger. God grant that I may get the use of the others, for it is a great loss to the poor children that I cannot work. I am anxiously looking forward to September, and I trust what our good Bishop Zardetti asked for us will be granted. Having lost all our crops by hail and having had to build an addition to our building by order of the Government, or lose our children; we are greatly in need. We had to mortgage cattle, sheep and horses. Had I not promised to pay in September we would have lost all. What we get from the Government, \$9 per month for the support, clothing, teaching and travelling expenses of each pupil, falls far short of the actual expense. For this reason we try to raise all we can. If we secure what we expect all our difficulties will be over in regard to the Industrial School, as it will be self-supporting. We are teaching the girls all kinds of work. They make their own clothes as well as those of the boys. They knit, spin and weave. We are now teaching them to do store work; so that if any remain with us off the reservation they will be able to support themselves. We are aiming at the plan of the Industrial School at our convent in Brooklyn, which I organized some years ago. If we can induce the parents of the children to let the latter remain with us when their schooling is finished, it will be, in our opinion, the best method of civilizing them. Oh, if we could but have help, how much good we could do for the glory of God and the salvation of these dear souls! We are praying God to help us now in our struggles and if the Commission will grant what is asked this year, we will not apply again. We are insuring our crops this year for fear of hail and storms."

Bishop Zardetti, of St. Cloud, endorses the foregoing letter in these words, "I remit to you the enclosed petition, endorsing it from my heart. The Sisters in Morris who are very poor, do much for the Indians in their care, and are, I think, entitled to a subsidy from the Negro and Indian Commission."

SANTA FE.

Archbishop Salpointe has 8,000 Catholic Indians in his diocese. The total Indian population aggregates 25,000. There are 18 churches and 11 schools in the diocese exclusively for Indians. These schools have an enrollment of 433 pupils. Three priests devote nearly their whole time to Indian missionary work. "We intend to carry out our school work on a better plan," writes the Most Rev. Archbishop. "The agents of Commissioner Morgan are doing all in their power to ruin our schools and to pervert our poor Catholic Indians, by means fair and foul. Their efforts are especially directed against the faith and Catholic allegiance of the Pueblos. If we could maintain our schools and especially if we had the necessary means to maintain two more missionaries to attend the Pueblos of Santa Jamingo, Saguna, Acoma and Zuni, we could arrive at splendid results, because those Indians are better affected now towards the Church, than they have been in years past. Moreover the several thousand Navajoes (the tribe numbers over 20,000, most of whom reside in this archdiocese,) are in sad need of missionaries, since the Gospel has never been preached to them. They need schools, as we have absolutely none for them. They are intelligent, and doubtless, many of them would be won over easily to Catholicity." Bishop

Chapelle of the same diocese writes "I trust that the amount asked for in the names of the Most Rev. Archbishop and my own, will be allowed us. Our Indians are very poor indeed and the resources of the archdiocese, I may say, are *nil*, for the work of evangelizing these poor people.

SAN FRANCISCO, CAL.

This diocese contains 1500 Indians, 800 of whom are Catholics. There are two Churches and four schools for these Catholic Indians. Both schools and churches are in charge of the Franciscans.

SIoux FALLS, S. D.

There is a large Indian population in the two Dakotas. In the diocese of Sioux Falls there are over 25,000. Of these, 5,400 are members of the church. Ten churches are open to them. These are under the charge of seven Benedictine and six Jesuit Fathers. The schools, twelve in number, with an enrollment of 938 pupils, are directed by the above mentioned fathers. "The year has been a most prosperous one," writes Bishop Marty, "both in conversions and in the formation of new Catholic centres among the Sioux. Especially at the Standing Rock, Cheyenne and Rosebud Agencies. A beautiful new church and parochial residence has been built at Cheyenne Agency, and was dedicated, July 3rd, on the occasion of the Catholic Congress. On the 19th the church was blown down and the house partly destroyed by a cyclone. Only 50 per cent. of the lumber can be used again for building. Five petitions were presented for new churches on the different reservations. Each of these churches would cost one thousand dollars, as building material, as well as labor, is dear at a distance of fifty miles from railroad or river. There is no building material on the prairie. I also have to maintain the missionaries at Grand River and Cheyenne."

VANCOUVER ISLAND, ALASKA MISSIONS.

There are about 35,000 Indians on Vancouver Island and in Alaska. Only 4000 of these are Catholics. These Indians have thirteen churches and seven schools open to them. Some idea may be had of the extent of the territory within which the Indian Missions are comprised, when we reflect on the vast area, (593,000 square miles) which is included within its limits. Fourteen zealous priests are here engaged in missionary work. According to Bishop Lemmens the prospects for the future are bright. "We have good hopes that all the Indians on the West Coast will ultimately be Catholics; the majority are so now. The Missions on the Yukon River and in the south-west of Alaska are very successful. In all this diocese there are only four churches, in which it is possible to take up a regular Sunday collection. The Cathedral is the only church which brings in any pew rent. All the churches, except four, have to be entirely supported from the general funds of the diocese."

With the Alaska missions of the diocese of Vancouver Island we bring our report to a close. The foregoing reports from the Bishops of the South and Northwest speak louder than comment on them. The Negroes and Indians stand in need of priests, of churches and of schools. Much good could be done among them if the men and the means were available. A rich field is here open to zealous missionaries, and to the charitably disposed. Let all praise be meted out to the noble few, both priests and sisters, who have consented to consecrate their lives to this laudable work. May heaven continue to bless their labors and to furnish them the meagre pittance of which they stand so sorely in need.